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The Saiva Ācāryas of the Mattamayura Clan

The Mattamayūra clan of Śaivism spread at one time over a large part of North India and sent its branches far into the south also. The first attempt to trace its history was that of Prof. R. D. Banerji who in his Memoir *'The Haihayas of Tripurī and Their Monuments'* [1] devoted a chapter to the Śaiva influence at the court of the Kalacuris of Tripurī. Banerji discovered at Chandrehe and Gurgi in the Rewah State two stone inscriptions, of which he included a transcript and a translation in that Memoir. Since then some more inscriptions of this sect have been discovered. The genealogy of the Śaiva *ācāryas* given by him also requires to be corrected in some cases. I therefore propose to give here a history of this clan from the material available to me.

The earliest inscription of this clan, which was discovered at Ranod in the Gwalior State, was edited by Dr. Kielhorn in the *Epigraphia Indica*, vol. I, pp. 351. It gives the following earliest genealogy of the line. It is to be remembered that the genealogy is spiritual, *i.e.*, not from father to son, but from the *guru* to his disciple.

Kadambaguhādhivāsin (the Inhabitant of Kadambaguhā)
|
Śaṅkhamaṭhikādhipati (the Lord of Śaṅkhamaṭhikā)
|
Terambipāla (the Protector of Terambi)
|
Āmardakatīrthanātha (the Lord of Āmardakatīrtha)
|
Purandara

[1] Memoirs of the Archæological Survey of India, No. 23.

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Purandara
|
Kavacaśiva
|
Sadāśiva
|
Hṛdayaśiva
|
Vyomaśiva

We learn from the inscription that when the king, the illustrious Avantivarman, who desired to be initiated into the Śaiva faith, heard of the great holiness of the sage Purandara, he attempted to bring him to his own country. He himself went to Upendrapura where the sage was practising penance and with great difficulty persuaded him to accede to his request. The sage founded a *maṭha* at Mattamayūra, the capital of the king whom he initiated into the Śaiva faith and established another *maṭha* at Raṇipadra (modern Ranod). The last *ācārya* mentioned in the genealogy, viz. Vyomaśiva, enlarged and repaired the *maṭha*, erected temples and excavated a magnificent tank at the same place.

Another inscription[2] of this line, discovered somewhere in the Gwalior State and now deposited in the Gwalior Museum, gives the same genealogy as above, except for the substitution of Rudraśiva for Āmardakatīrthanātha. It will be noticed that the personal names of the first four *ācāryas* in the genealogical list have not been given. The name of the fourth *ācārya* is thus known from the Gwalior Museum inscription. Again, this record carries the genealogy one generation further and mentions Paṭaṅgaśambhu as the disciple of Vyomaśambhu (or Vyomaśiva[3])

The Ranod inscription is undated, but on palaeographic grounds Dr. Kielhorn referred it to the end of the tenth or the beginning of the eleventh century A.D.[4] The tenour of the description shows that the first four *ācāryas* of this clan were living at different places

2 For an account of this inscription I am indebted to Mr. M. B. Garde, late Director of Archæology, Gwalior State.

3 The members of this clan who belonged to the *Śaiva*, as distinguished from the *Pāśupata*, sect, had their names ending in *śiva or śambhu*. The names of the *Pāśupata* generally ended in *rāśi*.

4 *Ep. Ind.*, vol. I, p. 353.

such as Kadambaguhā, Saṅkhamaṭhikā, Terambi and Āmardakatīrtha, far away from the country of Avantivarman and that Purandara was the first *ācārya* who came to Mattamayūra, the prince's town and founded a *maṭha* there, from which this clan derived its name *Mattamayūravaṁśa*[5]. Upendrapura where Purandara had been practising austerities has not been satisfactorily identified. Banerji called attention to a place of the same name which is mentioned as the headquarters of a *maṇḍala* in a grant of Naravarman, dated V. 1167 (A.D. 1110)[6]. This grant mentions Kadambapadraka as situated in the *pratijāgaraṇaka* (*parganā*) of Mandāraka in the *maṇḍala* of Upendrapura. None of these places has yet been identified. Mandāraka may be identical with Mundaira, about 15 miles north-east of Ujjain. The village Kamlikheḍā which lies only about a mile to the east may be ancient Kadambapadraka. Whether the latter is identical with Kadambaguhā, the traditional original home of the *ācāryas* of this clan, cannot be determined at present. We may in any case be certain that the earlier Śaiva *ācāryas* of this clan were living in Western Malwa. The places Kadambaguhā, Śaṅkhamaṭhikā, Terambi and Āmardaka, from which they derived their appellation must therefore be sought for in Malwa. Kielhorn identified Kadambaguhā with Kadwahā six miles to the south of Ranod and Terambi with Terahi, 5 miles to the south-east. At both these places some remains of Śaiva *maṭhas* and temples are still extant, but these identifications do not seem to be plausible in view of the description given in the Ranod inscription.

Avantivarman who brought the sage Purandara to his capital is not known from any dated record, but his age can be ascertained approximately on other evidence. The Bilhari stone inscription which belongs to the reign of the Kalacuri king Yuvarājadeva II (A.D. 890-990) gives the following genealogy of the *Mattamayūravaṁśa*—

5 The Mattamayūras are mentioned in the *Mahābhārata* as living in Rohitaka (modern Rohtak, 43 miles north-west of Delhi). See Sabhāparvan, adhyāya 32, vv. 4 f. They were of course not connected with this town of Mattamayūra.

6 *Ep. Ind.*, vol. XX, pp. 105 f.

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Rudraśambhu (lived at Kadambaguhā)
|
Mattamayūrānātha (contemporary of Avanti)
|
Dharmaśambhu
|
Sadāśiva
|
Mādhumateya
|
Cūḍāśiva
|
Hṛdayaśiva
|
Aghoraśiva

The inscription tells us that Rudraśambhu belonged to the line of *siddhas* living at Kadambaguhā and that Mattamayūranātha communicated supreme splendour to the king Avanti. This description shows that the first two *ācāryas* of this line were identical with Āmardakatīrthanātha[7] and Purandara mentioned in the Ranod inscription. This identification is further supported by the aforementioned Gwalior Museum inscription which mentions Rudraśiva as the spiritual ancestor of Purandara.

The Bilhari inscription further tells us that Hṛdayaśiva was a contemporary of a king of Cedi (probably Laksmaṇarāja who is mentioned in the next verse) who invited him to his country[8]. He may therefore be referred to *circa* A.D. 950. Taking 25 years as the average duration of a generation, we can place Purandara *alias* Mattamayūranātha, the fifth ancestor of Hṛdayaśiva in *circa* A.D. 825.

Two more inscriptions of this clan, discovered at Chandrehe and Gurgi in the Rewah State, have been edited by R. D. Banerji[9]. They give the following genealogies of the Śaiva *ācāryas* who subsequently came to and settled down in the Cedi country—

7 Āmardaka is mentioned as the original habitation of the Śaiva *ācāryas* of the Sopurīya-*santāna*. *Ibid.*, vol. III, p. 266.

8 *Ibid.*, vol. I, p. 259.

9 *Ibid.*, vol. XXI, pp. 148 f.; vol. XXII, pp. 127 f.

Chandrehe	*Gurgi*
Purandara	
Śikhāśiva (*alias*) Madhumatipati)	Cūḍāśiva
Prabhāvaśiva (con. of Yuvarājadeva I)	Prabhāvaśiva (con. of Yuvarājadeva I)
Praśāntaśiva	Praśāntaśiva
Prabodhaśiva (A.D. 972)	Isānaśambhu / Prabodhaśiva
	(Name illegible)

The genealogy in the Chandrehe inscription begins one generation earlier and that in the Gurgi inscription is carried one generation further; but otherwise the two genealogies are identical, Śikhāsiva being a synonym of Cūḍāśiva. The Chandrehe inscription is dated K. 724 (A.D. 972). It tells us that the Kalacuri king Yuvarājadeva, who must evidently be the first king of that name, invited Prabhāvaśiva to his country and induced him to sanctify it by his feet. Prabhāvaśiva who flourished two generations before Prabodhaśiva (A.D. 972) must have lived in *circa* A.D. 925. He was thus a contemporary of Yuvarājadeva I (*circa* A.D. 915-945).

Comparing the genealogies in the Bilhari and Chandrehe inscriptions we find that Cūḍāśiva of the former must be identical with Śikhāśiva of the latter; for (i) the two names are synonyms and (ii) their disciples Hṛdayaśiva and Prabhāvaśiva lived in the same period, the latter being an elder contemporary of the former as he was invited by an earlier Cedi king viz. Yuvarājadeva I. The immediate ancestors of Cūḍāśva and Śikhāśiva *viz.*, Mādhumateya and Purandara must therefore be identical. Purandara evidently obtained the other name Mādhumateya because he lived at Madhumatī. His disciple Śikhāśiva is called Madhumatī-pati (the lord of Madhumatī) in the Chandrehe inscription. Madhumatī where these *ācāryas* flourished was probably situated on the Madhuveṇī[10] (Mohuvar of the maps)

10 The river Madhuveṇī is mentioned in an inscription at Terahi, dated V. 960 (A.D. 903). *Ind. Ant.*, vol. XVII, pp. 201 f. Mahua has the remains of

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and may be identical with the modern village Mahua which lies only a mile to the south of Terahi. This Purandara *alias* Mādhumateya must be distinguished from his namesake who founded the *maṭha* of Mattamayūra and was a contemporary of Avantivarman; for the latter flourished four generations before Cūḍāśiva, while the former immediately preceded him.[11]

Another line of Śaiva *ācāryas* is also mentioned in the Bilhari stone inscription. While describing the grants of Nohalā,[12] the queen of Yuvarājadeva I, the inscription gives the following genealogy:—

Pavanaśiva
(Mādhumateya or lord of Madhumatī)
|
Sadāśiva
|
Īśvaraśiva
(contemporary of Yuvarājadeva I)

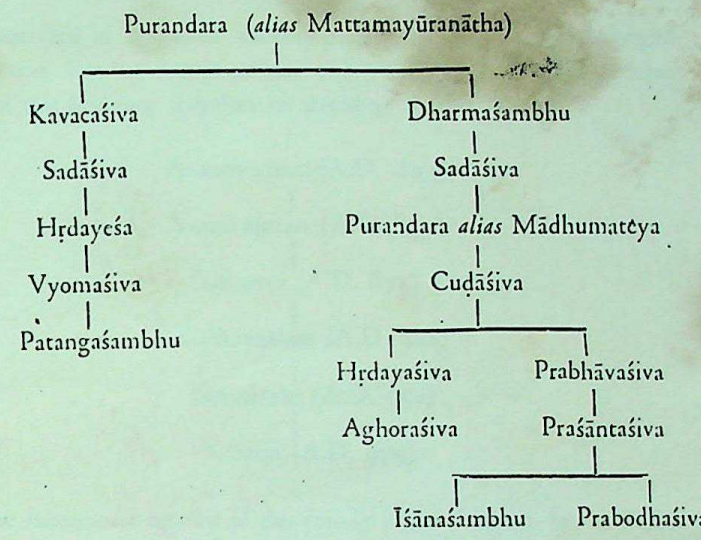
The known *ācāryas* of the Mattamayūra clan may therefore be stated in the form of the following table—

Kadambaguhādhivāsin
|
Śaṅkhamaṭhikādhipati
|
Terambipāla
|
Āmardakatīrthanātha
(*alias* Rudraśiva)
|
Purandara
(*alias* Mattamayūranātha)

three temples two of which are dedicated to Mahādeva. They are assigned to the 7th century A.D. on the palæographic evidence of a Sanskrit inscription which exists on the porch of one of them. See M. B. Garde, *Archæology in Gwalior*, pp. 100 f. In ancient times Madhumati must have comprised Teraki which possesses the remains of several temples and monasteries and a beautiful *toraṇa* gateway. See plate XXIII in *Archæology in Gwalior*. The river Madhumati is mentioned in Bhavabhūti's *Mālatimādhava, Act* IX.

11 Banerji identified the two, which has vitiated the genealogy given by him on p. 112 of *Haihayas of Tripuri etc.* The first Purandara was called *Mattamayūranātha*, while the second was *Madhumatipati*.

12 Nohalā donated some villages to Īśvaraśiva as *vidyādhara*. She had evidently obtained initiation from him.



Pavanaśiva, Sadāśiva and Īśvaraśiva were contemporaries of Purandara, Cūḍāsiva and Prabhāvasiva, but whether they were disciples of Sadāśiva or some other *ācārya* of Madhumatī is not known.[13]

Mattamayūra, the chief seat of this clan has not yet been identified. It must have been situated not far from Terahi, Ranod and Mahua where inscriptions, temples and monasteries of this clan have been found. It may be identical with Kadwahā about 15 miles south of Ranod which possesses remains of a Hindu monastery and of not less than 14 Brahmanical temples, all belonging to the 10th and 11th centuries A.D. 'Such a large group of old temples is found at no other single place in the Gwalior State. Kadwaha thus deserves to be styled the Khajurahā or Bhuvaneśvara of Gwalior.[14] Such buildings could not have been erected without continuous royal patronage.

Inscriptions give no definite information about the dynasty and age of Avantivarman who ruled at Mattamayūra. From the evidence of Cedi inscriptions mentioning Śaiva *ācāryas* of this line, we have inferred above that Purandara who was invited by Avantivarman flourished in c. A.D. 825. This is therefore the approximate time of Avantivarman. As regards his dynasty, Kielhorn, while editing

13 This Īśvaraśiva may be identical with his namesake mentioned in a fragmentary inscription at Kudwaha. *An Rep. A.S. Gwalior for 1939*, p. 18.

14 *Archæology in Gwalior*, p. 95.

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the Ranod inscription suggested that he might be related to the Caulukya princes Avantivarman, Sadhanva and Siṁhavarman, the ancestors of the Cedi queen Nohalā. The suggestion appears quite plausible; for it was probably owing to the influence of this queen, who was a favourite wife of Yuvarājadeva I, that the Śaiva *ācāryas* of the Mattamayūra clan first obtained a footing in the Cedi country.[15] She, her husband Yuvarājadeva I and her son Lakṣmaṇarāja all invited Śaiva *ācāryas* of this line to the Cedi country and honoured them with munificent gifts of temples, monasteries and villages. It is therefore quite plausible that her ancestors were ruling over the country round Mattamayūra. This suggestion is further supported by the references to a Śulkī (*i.e.*, Caulukya) dynasty ruling in Central India in the 9th and 10th century A.D. A stone inscription discovered by Mr. Garde at Maser in the Bhilsa District mentions a line of Śulkī kings.[16] The progenitor of this family was the sage Bhāradvāja. He was born from a drop of water which fell from the *añjali* of the Creator. Hence the royal family descended from him came to be known as Śulkī. This tradition differs from that described in the Bilhari inscription in connection with the ancestry of the Cedi queen Nohalā. The ancestors of Nohalā belonged to the Caulukya family which was so called, because its progenitor was born from the *Culuka* (handful of water) of the sage Bhāradvāja himself.[17] Both these traditions are no doubt fanciful, being intended to give a plausible explanation of the dynastic name Śulkī or Caulukya, but they leave no doubt that the two families were identical. The Maser inscription mentions some kings of this line such as Narasiṁha and Keśarin, and describes their wars with the Kalacuris, their neighbours on the east as well as with the rulers of Lāṭa (Gujarat), Kacchavāha and Hūṇa kings. Narasiṁha was a feudatory of Kṛṣṇarāja who is undoubtedly the same as Kṛṣṇapa, the younger brother of the Candella Dhaṅga. The latter flourished from *circa* A.D. 950 to A.D. 1005. These kings therefore undoubtedly flourished in the 10th century A.D. They evidently belonged to the same line as Avantivarman and Siṁhavarman. The known kings of this line may therefore be stated as follows[18]—

Avantivarman (A.D. 825)
|
Avanivarman (A.D. 850)
|
Sadhanva (A.D. 875)
|
Siṁhavarman (A.D. 900)
|
Narasiṁha (A.D. 950)
|
Keśarin (A.D. 975)

The subsequent history of this family is not known; but as shown elsewhere,[19] the Caulukyas of Gujarat who flourished from the 10th century onwards might have been related to these kings. That the Caulukyas of Gujarat were staunch supporters of Śaivism is well known.

The *maṭha* at Mattamayūra, being a renowned seat of Śaivism, supplied Śaiva pontiffs to monasteries in the Cedi country from time to time. As stated above, Yuvarājadeva I invited Prabhāvaśiva to his country and made munificent gifts to him. His wife Nohalā invited another Śaiva *ācārya* named Īśvaraśiva and received initiation from him. She donated several villages to him. Their son Lakṣmaṇarāja called Hṛdayaśiva from the *maṭha* of Madhumatī and made over to him the *maṭhas* of Vaidyanātha and Nauhaleśvara. Hṛdayaśiva placed his disciple Aghoraśiva in charge of the latter *maṭha*.

Kalacuri inscriptions mention some other Śaiva *ācāryas* who acted as *Rājagurus*. They also must have belonged to the Mattamayūra clan. A mutilated stone inscription found at Jubbulpur, which is dated K. 926 (A.D. 1174), mentions the following Śaiva *ācāryas*[20]—

15 An analogous instance is that of the Kalacuri queen Alhaṇadevī who, hailing from Mewad, placed the Pāśupata ascetic Rudrarāśi of Lāṭa (Gujarat) in charge of a temple of Śiva and made grants of some villages to him. *Ep. Ind.* vol. II, pp. 7 f.

16 *Annual Report of the Archæological Department*, Gwalior State, for 1930-31, p. 10.

17 Bilhari inscription, *Ep. Ind.*, vol. I, pp. 257-58.

18 The dates given against the royal names here are approximate.

19 See my article 'Varuṇaśarmaka Grant of Cāmuṇḍarāja' in *Bhāratiya Vidyā*, (May 1945), pp. 90 f.

20 *Ep. Ind.*, vol. XXV, pp. 309 f.

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Vimalaśiva
|
Vāstuśiva
|
Puruṣaśiva (*Rājaguru* of Yaśaḥkarṇa)
|
Śaktiśiva (*Rājaguru* of Gayākarṇa)
|
Kīrtiśiva (*Rājaguru* of Narasiṁha)
|
Vimalaśiva (*Rājaguru* of Jayasiṁha)

Two sons of Vimalaśiva became *sannyāsins*. The elder was Śāntaśiva, who was first the *Rājaguru* of Vijayasiṁha and later on of the Candella king Trailokyamalla when the latter annexed the Cedi country. The younger son was Nādaśiva. He executed a mortgage deed recorded in the Dhureti plates of Trailokyamalla, dated K. 963 (A.D. 1212).

A branch of the Mattamayūra clan was founded at Bheraghat about 10 miles from Tripurī, the capital of the Kalacuris. A hypethral temple was erected on a hillock on the bank of the Narmadā, where sixty-four *yoginīs* with Gaṇapati were installed. Most of the *yoginīs* are of the time of Yuvarājadeva I, but some are of a much earlier, perhaps Kushan, age. The place seems to have been considered holy from very early times. The hypethral temple became known as *Goḷakī* or the Round Temple from its shape. The *maṭha* or monastery established by its side became well known as Goḷakī *maṭha*. The Malkapuram pillar inscription says that the Goḷakī *maṭha* was situated in the *Ḍāhala maṇḍala* between the Bhāgīrathī and the Narmadā. Ḍāhala was the name of the home province of the Kalacuris with Tripurī, modern Tewar 6 miles from Jubbulpur, as its capital. Goḷakī *maṭha* was thus plainly identical with the *maṭha* at Bhera Ghat. This *maṭha* sent its *ācāryas* to distant places for the propagation of its faith. Viśvesvaraśambhu who had risen to the position of the chief teacher of this *maṭha* made an agrahāra called Viśveśvara Golakī in the Āndhra country as stated in the Malkapuram pillar inscription. The inscription gives the following spiritual genealogy of Viśveśvaraśambhu[22]:—

21 *Ibid.*, vol. XXV, pp. 1 f.

22 *JAHRS.*, vol. IV, pp. 158 f.

Durvāsas
|
Sadbhāvaśambhu
(contem. of Yuvarājadeva I)
|
Somaśambhu
|
Vāmaśambhu
|
Śaktiśambhu
|
Kīrtiśambhu
|
Vimalaśiva
|
Dharmaśambhu
|
Viśveśvaraśambhu
(contem. of the Kākaṭiya king Gaṇapati, A. D. 1213-1249)

It will be noticed that the three *ācāryas* from Śaktiśambhu to Vimalaśiva are identical with those mentioned in the Jubbulpur inscription as *Rājagurus* of the Kalacuri kings Gayākarṇa, Narasiṁha and Jayasiṁha. Vimalaśiva hailed from the Kerala country, while his disciple's disciple Viśveśvaraśambhu was a resident of Pūrvagrāma in Dakṣiṇa Rāḍhā in Gauḍa. This shows plainly that the Goḷakī *maṭha* attracted learned and pious men from distant places. Viśveśvaraśambhu who had attained the position of the head of the Goḷakī *maṭha* afterwards repaired to the Āndhra country where he received great honours at the Kākaṭiya court. He initiated the Kākaṭiya king Gaṇapati in the Śaiva faith and received munificent gifts of lands and villages from him as well as from his daughter Rudrāmbā. Branches of the Goḷakī *maṭha* were established at several other places in Cudappa, Kurnool, Guntur and north Arcot Districts of the Madras Presidency.

Another branch of the Mattamayūra clan was established at Karkaroṇi which has not yet been identified. Some *ācāryas* of this branch settled down in Koṅkaṇ. A copper-plate inscription of Raṭṭarāja of the Śilāhāra dynasty, dated in the Śaka year 930 (A.D. 1008) and discovered at Kharepatan[23], records a grant of land made to the *ācāryas* of this branch.

23 *Ep. Ind.*, vol. III, pp. 292 f.

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Kalacuri inscriptions afford us glimpses into the lives of these *ācāryas*. The Jubbulpur stone inscription dated K. 926 describes the lineage, learning and mode of life of the great Śaiva *ācārya* Vimalaśiva, the *Rājaguru* of the Kalacuri king Jayasiṁha.[24] He was born in a family of great Vedic scholars renowned as much for charitable and religious works as for learning. Vimalaśiva studied the Vedas, observed religious vows and visited holy places in the different parts of India such as Prabhāsa, Gokarṇa and Gayā. He then received initiation from Kīrtiśiva of the Goḷakī *maṭha*, the *Rājaguru* of Narasiṁha. He was employed by the king Jayasiṁha in various affairs of State, but never neglected his *nitya* and *naimittaka* religious duties. He was renowned for his charities and erected temples, *maṭhas*, charitable feeding houses (*sattras*), dwellings for Brāhmaṇas and gardens. He built a large temple of Śiva under the name of Kīrtīśvara in honour of his *guru* Kīrtiśiva. For the maintenance of the temple the Kalacuri king Jayasiṁha donated several villages on the occasion of a solar eclipse, in K. 926 (A.D. 1174).

Similar glowing accounts of the religious and charitable activities of other Śaiva *ācāryas* are given by several Kalacuri inscriptions. These *ācāryas* received honour and patronage at the hands of ruling kings. The *Rājagurus* are mentioned among royal officials to whom grants of lands and villages recorded in copper-plate charters are communicated. The Malkapuram pillar inscription records the tradition that Sadbhāvaśambhu of the Goḷakī *maṭha* received a gift of three lakhs of villages from the Kalacuri king Yuvarājadeva (I). If correct, this would indicate that the king assigned to him one third of the total revenue of his home province of Ḍāhala which, according to tradition, comprised nine lakhs of villages. Though this princely gift has not been recorded in any Cedi inscriptions, there is no doubt that the Kalacuris liberally patronised the *maṭhas*. Both the Bilhari and Gurgi inscriptions record the donations of several villages for the maintenance of temples and monasteries, made by successive Kalacuri kings. The former inscription mentions besides, several taxes and rates levied on oil mills, elephants and horses, vegetables, betel leaves and other articles sold in the local markets which were assigned for the maintenance of these religious and charitable institutions.

24 *Ibid.*, vol. XXV, pp. 309 f.

Many of these *ācāryas* were engaged in austerities and therefore preferred to stay in solitary retreats far from the crowd. For them monasteries were built on the banks of holy rivers where they could practise meditation in peaceful surroundings. A graphic description of the quiet life led by these Śaiva *ācāryas* is given in the following verse of the Chandrehe inscription[25]:—

स शोणनदसङ्गमे भ्रमरशैलमूलेतुलं
प्रियालवनसंकुले फलमृणालकन्दाशनः ।
चकार विदितं जनैर्मुनिसखः प्रशान्ताश्रमं
खपादपदपंक्तिभिः पवितभूतलो यः कृती ॥

The monasteries attached to temples were seats of learning where the Vedas and Śāstras were taught, as well as charitable houses where the poor and the needy were fed and hospitals where the sick and the maimed were cared for. A graphic description of the religious and charitable activities of the Viśveśvara Goḷakī *maṭha* founded by the Śaiva *ācārya* Viśveśvara is given in the Malkapuram inscription on which the following account[26] is based.

'He (Viśveśvaraśambhu) founded there (in the *agrahāra* village) a temple, a monastery, a college, a chaultry for the distribution of food, a maternity home and a hospital. He settled there sixty families of Drāviḍa Brāhmaṇas and granted them altogether 120 *puttis* of lands for their maintenance. They were given full powers for the disposal of these lands in any way they liked. The remaining lands were divided into three parts. The income of one part was granted for the maintenance of the temple of Śiva, the income of the second was allotted for meeting the expenditure of the College and the Śaiva monastery, and that of the third was reserved for meeting the expenditure of the maternity home, the hospital and the feeding house. Altogether eight professors—three for teaching the Vedas viz. Ṛg, Yajus and Sāman, and five for teaching logic, literature and Āgama—were appointed for the College. One very able physician and one expert clerk were appointed apparently for the hospitals . . . . The village was provided with a goldsmith, a copper-smith, a stone cutter, a bamboo-worker, a potter, a blacksmith, an architect, a carpenter, a barber and an artisan. ... All the employees referred to above were granted

25 *Ep. Ind.* vol. XXI, p. 149.

26 *History of Bengal*, vol. I, pp. 684 f. See also *JAHRS.*, vol. I, pp. 158 f.

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lands for their maintenance. Their sons and grandsons etc. were given the right of ownership of these lands. Some lands were granted for meeting the expenses of food and clothing of the Śaiva ascetics, Kālānanas, Pāśupatas and the students, and also for meeting the cost of supplying food to all, irrespective of caste, who came to the village. Viśveśvaraśambhu laid down that the Goḷakī line would be appointing an *ācārya* who would be in charge of all the charitable establishments of the village, *viz.*, the temple, the feeding house and the monastery. The *Ācārya* must possess the required qualifications, *viz.*, he must be a virtuous and a learned Brāhmaṇa, well conversant with Śaivism and its mysteries. He would be drawing in return for his service one hundred *niṣkas* as his fee. The whole Śaiva community of the village was given the power of appointing a new *ācārya* if the existing one was found negligent in his duty or was guilty of misbehaviour.'

An idea of the prosperous condition of the *maṭhas* of these Śaiva *ācāryas* can be obtained from the following graphic description of the *maṭha* at Raṇipadra[27]—

स्फारैर्धान्यहिरण्यरत्ननिवहैर्न्निःशेषमन्तर्ब्बहि-
स्तव् गत्तुङ्गतुरङ्गमैर्म्मदभरोद्वृत्तैश्च गर्जद्गजैः ।
स्वस्थानस्य विशीर्णविद्रुतमठस्योद्दामलक्ष्मीभृतो
भूभागोत्तपसा पुनर्भवरुचः संरेजिरे यस्य च ॥

There were four well known sects of Śaivism *viz.*, Śaiva, Pāśupata, Kāruka (or Kāruṇika) Siddhāntin and Kāpālika. The *ācāryas* of the Mattamayūra *maṭha* belonged to the Śaiva, as distinguished from the Pāśupata, sect. According to tradition Śiva first initiated Brahmā, the Creator, in this faith after a sacrifice in Dāruvana.[28] From the latter sprang this line of Śaiva *ācāryas*. In some inscriptions the first *ācārya* is said to have been the great sage Durvāsas. His spiritual descendants called themselves *Saiddhāntikas*, *i.e.*, followers of the true doctrine. Madhumatī in Central India is called the abode of the *Saiddhāntikas*.[29] The *siddhāntas* were revealed by Maheśvara. According to this sect there are three principles *viz.*, the lord (*pati*), the individual soul (*paśu*) and the fetters (*pāśa*). The whole system has four *pādas viz.*, *vidyā* or right knowledge of the three *padārthas*, *kriyā* or ceremonies consisting of *dīkṣā* (initiation) etc., *yoga* or meditation and *caryā* or discipline consisting in doing what is prescribed and avoiding what is prohibited.[30] *Caryā* and *Yoga* are regarded as important as *vidyā*. The *ācāryas* of Madhumatī are described as having excellent discipline.[31] Most of the inscriptions of this school contain descriptions of the yogic practices of the *ācāryas*. These led to emancipation (*siddhi*). The *ācāryas* who attained emancipation were called *Siddhas*. Kadambaguhā, the original home of the Mattamayūra school is called the venerable abode of the line of *Siddhas*.

Though the *ācāryas* of the Mattamayūra clan were followers of the Śaiva school, they were not bigoted. They studied various orthodox and even heterodox systems. Rudraśiva, the *guru* of the Kalacuri king Jājjalladeva I is described as conversant with the *siddhāntas* of his own and other schools as well as with the authoritative works of Diṅnāga and others.[32] In the Gurgi inscription the Śaiva *ācārya* Praśāntaśiva is said to have spent his days in the company of meritorious persons who were adept in the philosophy of the *Pāñcārthikas* or Paśupatas. There were several Pāśupata *ācāryas* living in the Kalacuri kingdom.[33] One of them *viz.*, Rudrarāśi who came from Lāṭa was placed in charge of the temple of Śiva under the name of Vaidyanātha and the *maṭha*, the hall of teaching, gardens etc. attached to it which the Kalacuri dowager queen Alhaṇadevī had erected at Bheraghat.[34] Another Pāśupata *ācārya* was Bhāvabrahman who also had hailed from Lāṭa and who erected a temple of Śiva at Tripurī, modern Tewar near Jubbulpur.[35]

The Śaivas, like the Sāṅkhyas, are dualistic. They hold that Śiva, the Supreme soul and the jīvas or individual souls are distinct from one another. The latter are many, all-pervasive and eternal. Śiva has five activities *viz.*, creation, preservation and destruction of the universe, concealment and benefaction. He is the operative cause of the universe, while Pradhāna is the material cause of it. When the individual soul is released from fetters by the grace of Śiva, it becomes

27 *Ep. Ind.*, vol. I, p. 29.

28 *Ibid.*, vol. I. p. 355.

29 मधुमतो धाम सैद्धान्तिकानाम् । *Ep. Ind.*, vol. XXII, p. 130.

30 *Sarvadarśanasaṅgraha* (Bhandarkar Institute ed.), p. 175.

31 Cf. *Saccary-ācārya-varyāḥ* in the Gurgi inscription, l. 4.

32 *Ep. Ind.*, vol. I, p. 36.

33 *Ibid.*, vol. XXII, p. 131. The first words in l. 20 imperfectly read by Banerji are *pāñcārthika-tat(tt)varjñana-vicakṣaṇāś=ca*.

34 *Ep. Ind.*, vol. II, p. 13.

35 *Ind. Ant.*, vol. XVIII, pp. 209 f.

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like Śiva himself, having attained the powers of knowledge and action, but being dependent on Śiva it has no power of creation.[36]

Several *ācāryas* of the Mattamayūra clan were authors of learned works. Vyomaśiva, who flourished at Raṇipadra was probably the author of *Vyomavatī*, a commentary on Praśastapāda's *bhāṣya* on the Vaiśeśika sūtras.[37] According to Vardhamāna, Vyomaśiva flourished before Udayana (*circa* A.D. 984). As he was the fourth spiritual descendant of Purandara (c. A.D. 825) he might have flourished in c. A.D. 925. This date squares with the statement of Vardhamāna. It is again corroborated by the following verse in the Gwalior Museum inscription describing Vyomaśambhu (or Vyomaśiva)—

मुनिसूर्येण निरस्त° टीकालोकेन येन लोकस्य ।
प्रकटयतेह पदार्थं सन्तमसच्च सन्तमसम् ॥

'He (Vyomaśambhu), by his commentary, expounded the true nature of the real *padārtha* (a catagory of the Vaiśeṣika system) and also the unreal gross ignorance, even as the sun by his light reveals the existing objects and dispels pitchy darkness.'

Somaśambhu, another *ācārya* who flourished at the Goḷaki *maṭha*, wrote the *Somaśambhu-paddhati*, which comprehensively dealt with all Śaiva *āgamas*.[38] It is not known whether this is the same work as that ascribed to Somaśambhu, from which Mādhava quoted some verses in his treatment of the Śaiva system in the *Sarvadarśanasaṁgraha*.[39] Many more works of this system must have been composed by the *ācāryas* of the Mattamayūra clan, but they have now passed into oblivion.[40]

V. V. Mirashi

36 For further exposition of the Śaiva system, see *Sarvadarśanasaṁgraha* (Bhandarkar Institute ed.), pp. 174 f. and R. G. Bhandarkar's *Vaiṣṇavism, Śaivism* etc., pp. 124 f.

37 This identification was first ingeniously suggested by Mr. Dasaratha Sarma, in *IHQ.*, vol. X, pp. 165 f. It has turned out to be correct.

38 *JAHRS.*, vol. IV, p. 157.

39 *Sarvadarśanasaṅgraha*, p. 184.

40 Several years ago Mr. S. N. Sen, Keeper of the Nepal Museum, kindly sent me an extract from a palm-leaf MS. in his possession which seems to be a Śaiva work named *Pañjikā* composed by Brahmaśambhu who belonged to the Karkaroṇi branch of the Mattamayūra clan. The MS. was written in Ś. 858 (A.D. 936). This is one of the early works of this system and deserves to be published early.

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